

THE BAPTIST.

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VOL. IV, NO. 40.

Tissot, the celebrated painter of scenes in the life of Christ, died Friday in the city of Bouillon, France. Tissot

Tissot Is Dead. went to Palestine and made a personal study of the scenes in which Christ had lived on earth. He labored for years at his work in Palestine, and produced a series of original and extraordinary paintings which attracted wide attention.

The buildings, books, apparatus, and equipment have cost over \$400,000. These

Equipment. and the annual revenues of the University of Mississippi are used to afford the youth of the State the highest possible educational advantages at the lowest practicable expense. With the funds available the University has aimed to do first-class work in the departments established. Its academic department and law school have a well known reputation for efficiency. Its engineering courses recently established are equally thorough. Recent appropriations made by the legislature will enable the University to improve the scope and quality of its work by adding many needed facilities.

The grounds of the University of Mississippi are beautifully located in one of

Buildings. the most healthful situations in the whole country, 500 feet above the sea level. There are fifteen buildings belonging to the institution. Among these are the astronomical and physical buildings, the library, the chapel, the Jefferson building (law), the lyceum, containing most of the

lecture rooms and cabinets, two large dormitories containing sixty rooms for students, nine residences for professors, and a large power house recently completed. Plans have been made, and funds appropriated for the erection of a building which will afford ample quarters for the work in electricity and electrical engineering, civil engineering, biology, additional rooms for chemistry, specially fitted rooms for the Young Men's Christian Association, study rooms, and offices. Besides these will be erected a building specially adapted for the use of women students, under the very best conditions for their comfort and advantage. This building will be supplied with

all modern conveniences, and will accommodate fifty young women. The building will be under the care of a lady of culture and refinement. The cost of living will be made as reasonable as practicable.

"The thorns of difficulty may surround the grapes of difficulty.

in the distribution of the public school fund, which letter Mr. Vardiman characterizes as "slush, sentimental rot, and thoughtless rubbish."

Unless the views of THE BAPTIST on the subject of public education have offended Mr. Vardiman, we cannot account for the above and the diatribe which it threatens.

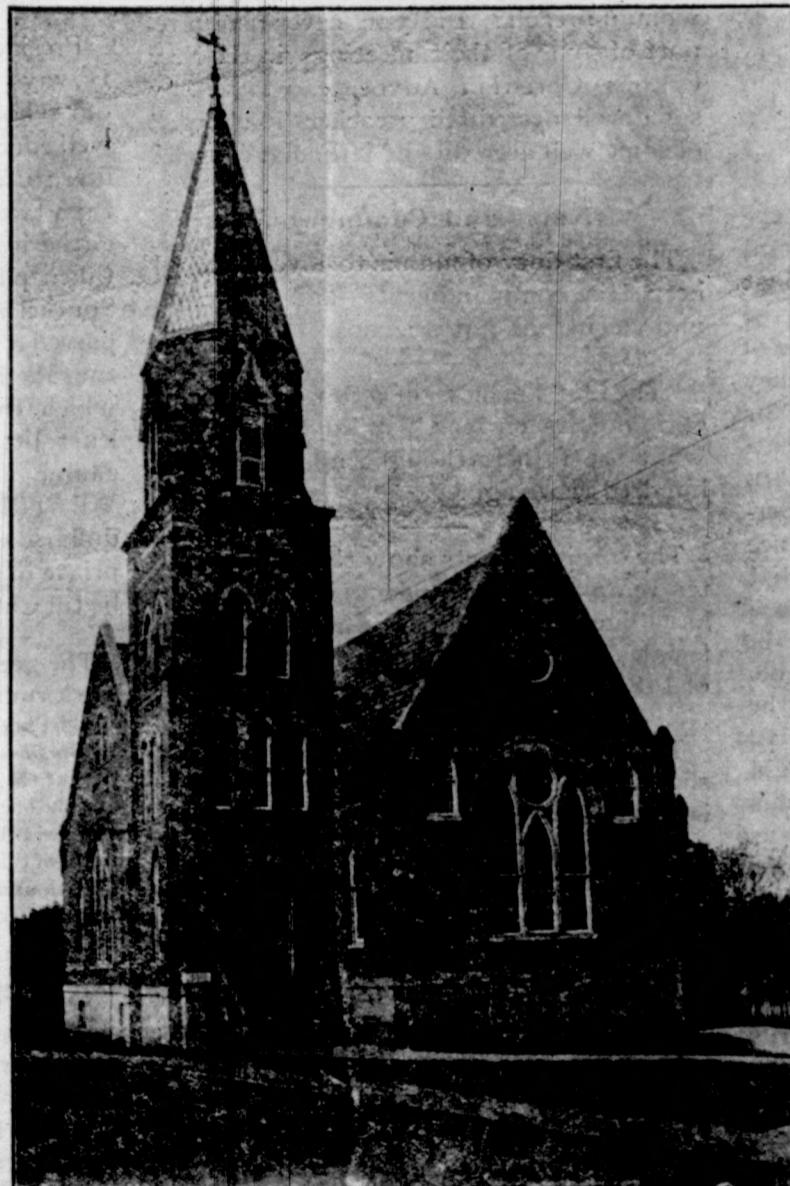
Such language as the above, however, carries its own antidote and we reproduce it merely to let the readers of THE BAPTIST know the character of this man, written by himself, who, we learn, is a candidate for the exalted office of Governor. Let no man get excited when his tirade appears.

"Several times in an hour's reading we found it stated that the strongest pos-

Fatherhood sible appeal to an of God. ungodly man, persuading him

to turn to God and live a new life, is the assurance that God is his Father, loving and kind, to be approached as a father. But we are constrained to ask, By what authority, or on the basis of what experience, is such a statement made, or such a conclusion reached? It has been said many times that the God-fatherhood idea is a new one. We have seen it stated that it was first employed by the erratic Edward Irving in London. Then it became a favorite phrase with Henry Ward Beecher. But will any one tell us what really effective evangelist relies upon it and makes it effective? Surely the men of the eighteenth century—Whitefield, Wesley, Edwards—did not use it. The successful men of the nineteenth century—Nettleton, Humphreys, Kirk, Swan, Earle, Finney, Moody—

Knapp, did not use it. It is the stock argument of Universalists, of Unitarians, of disciples of Harnack, and other German rationalists. But we have seen no evidence that it is effective as an argument for putting away sin, in true repentance, and an acceptance of Jesus Christ as the God-given sacrifice for sin, the medium of reconciliation with God. There is a vast amount of "untempered mortar" in use among the people today, and a goodly number of evangelists carry it around with them. But the truly successful evangelist is not, so far as we have observed, relying upon the God-father argument."



THE WATER VALLEY BAPTIST CHURCH.

"Absence from home and press of other matters have prevented me paying my respects this week to the **K. J. Vardiman**, squirt who presides over the editorial department of THE BAPTIST, of Jackson, Miss. I promise however in the next issue to give His Right Reverend Assinity that distinguished consideration which his Exalted Pusillanimity deserves."—Greenwood Commonwealth.

THE BAPTIST has never before contained the name of K. J. Vardiman. In its issue of July 31st it discussed the educational situation in Mississippi, and reproduced and heartily endorsed the letter of Bishop Chas. B. Galloway to the New Orleans Christian Advocate, opposing any change

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Methodist Women Preachers.

In referring to the establishment of the "order of deaconesses" by the late General Methodist Conference held in Dallas last May, Dr. Boswell, in his write-up of the proceedings said that at the same rate of progress (?) in a few more years they would have the order of "elderesses," or women preachers established. Commenting on this prophecy of the Doctor, THE BAPTIST suggested that the order of "elderesses" was already actually in existence and recognized by the various Methodist pastors, instancing several churches where women preachers had held meetings in Mississippi, Louisiana, and the regions beyond the Rocky mountains. To this the Advocate had nothing to say. On June 12 THE BAPTIST said that "over in Georgia there is an elderess who is stirring things pretty considerably." This remark was caught up by Dr. Boswell and passed on to his Georgia contemporary, who replies that there are no "licensed" women preachers in the Southern Methodist Church in Georgia, which prompts Brother Boswell to say that Brother Bailey will have a hard time finding any "licensed" women preachers in Southern Methodism.

Now, who said anything about "licensed" women preachers? We did not—it first came from the Georgia brother. All that we said was that there were some women Methodist preachers, some of whom we had "heard of" and that those whom we had "heard of" and those whom we had "heard of" all alike had meetings in regularly equipped Methodist churches aided and assisted by the several pastors. Indeed, the Georgia editor admits as much when he says that "we have a number of good women who are going around giving what they call 'Bible Readings'—the what they call 'Bible Readings' is a very significant expression in this connection! They may call them 'Bible Readings,' but what are they and what do the people call them? Those whom we heard did not stop at

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little "Bible Readings;" not much they didn't. They mounted the pulpit, gave out a song, prayed, read the Scriptures, announced another song, took a text, giving chapter and verse, and proceeded to do just what is called "preaching" when done by men. Of course we knew that these women had not ever been "set apart" by any act of the powers that be in the Methodist church to the work whereunto the Bible positively declares they shall never be called, but whereunto some of them have "called" themselves and received cordial support from what are commonly called Methodist churches. "Technically" they are not regarded as preachers, but in fact they are—they preach, and the people call them preachers, which is all that we claimed in our remarks about "elderesses."

Did you never hear a woman preach, Dr. Boswell? Did you never hear a Methodist woman preach? Did you never read a report of some of their meetings in the New Orleans Christian Advocate, written by some well accredited preacher "in charge" of some well accredited Methodist church?

Notes and Comments.

The first duty of man is to love God and keep His commandments—and His commandments are not grievous.

"The first business of a State is the education of its citizens," or at least that is what the fathers thought about it, one hundred years ago.

The official reports show that in the last ten years the male students in our schools have increased 60 per cent, while the females have jumped up at the happy rate of 148 per cent.

There are still some people who do not slight their pastors, even when a marriage is to take place in the family. Forget him when you will, but never be guilty of an outrage like that of forgetting him on a marriage occasion. Stand by your pastor in all things; and having done all, still stand by him. *Teach it to the children also.*

The First Church, Chattanooga, has increased their pastor's salary by \$500. That is a fine, healthy indication of church life. Most preachers get much less than they need to keep them doing the most efficient work possible. Feed a horse well and he does more work and does it better and looks better while he is doing it—it is economy to do it, if there were no higher and nobler motives than these are.

The "Salem" Church, Carolina county, Va., on July 10th celebrated its one hundredth anniversary. In all its history it has had but five pastors, and three of them have borne the name of "Broadus"—father, son and grandson, and all three of them were named Andrew. What do our churches that just must change pastors every two years, or "bust," think of this for a record? Of course, if your pastor just won't do anything, after a fair and honest

trial of good and substantial backing up on the part of the church, he ought to be retired—to some other more congenial surroundings. But for the Master's sake do it decently.

The men who carried the cause of "Dixie" on the point of their bayonets for four long years, starting life over again in '65 with nothing but their ruined homes, wasted fields and unstained honor, have spent since that time \$70,000,000 on the public schools of the beautiful Southland, more than half of which has been spent in educating the negroes. Just think of it! Here is a "hall of fame" whose walls all but reach the skies, the finest monument to heroic self-sacrifice ever witnessed—save one, and that was when the lowly Nazarene became obedient unto death, even the cruel death of the cross.

President Butler, of Columbia University, says that the Bible must be taught in our schools—that no man can be said to be well educated without a knowledge of its literature and its teachings. The more than two thousand teachers in the greatest gathering of teachers that has yet ever taken place in our whole history, at the Southern Summer School, Knoxville, Tenn., passed a strong resolution in favor of putting the Bible in the public schools, in all of which there is not even so much as the least little "squinting" at the union of church and State. So long as "IN GOD WE TRUST" finds a place on our silver dollars, so long would the Bible be appropriate in our schools—which we trust will be till Christ shall come again.

The great dailies have a special from New York running as follows:

Whistling solos, by Miss Louise Truax, were a feature Sunday at both the morning and evening services at the Lexington Avenue Baptist Church. During the offertory at the morning service, Miss Truax whistled Schumann's "Träumerin," and her novel rendition of this classic pleased the members of the congregation so much that she was prevailed upon to remain after the services were over and whistle some more. For an encore she whistled the "Mocking Bird," with variations.

Now, we guess the world will never be guilty of calling Baptist folks slow and lacking progress, for this whistling woman whistling the "Mocking Bird" as an encore after the benediction in a Baptist church simply "takes the cake." And the Religious Herald is wicked (?) enough to suggest that "the professional whistler is not far behind the clog dancer" and that "the pastor of this Baptist church might try preaching the Gospel by way of a change" for an attraction. That would never do in the world, Dr. Pitt! Somebody might be converted from his sins and want to be baptized and join that church and follow Christ, and they might have to refuse him, or seek the Lord's presence in their meetings, in which case the "whistling woman and crowing hen" could no longer be heard in His house! What next?

The Saloons at Greenville.

Several papers have printed strictures upon Sheriff Hunt, for permitting those

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condemned men for having liquor in them at the time of execution.

The sheriff is not to blame. The people voted for saloons there, and it is being sold in obedience to their request, and you know it is said "the voice of the people is the voice of God." We in dry counties should not judge the Sheriff from our standpoint. If the people vote to sell Hell-Broth there, they deem it right for it to be sold and drank, and a man going to die has the same right to drink it as the one who is going to live has. Let the people who vote for the saloons enjoy the liberty of drinking their own broth. Scenes like those of last month in Greenville are potent factors for prohibition.

In the meantime let physicians take their own remedies and let us not arraign officers for permitting people to use beverages that they themselves have set forth for the public. Those who sow the wind will reap the whirlwind.

Whisky defies all law, and tramples on all morals. Possibly when the people of the State become as religious in practice as they claim to be in theory, then the liquor demon may be ousted. A church half for Christ and half for Belial, cannot produce any marked effect for good.

In seven-eights of the State the liquor-power has been driven from the open saloons but it maintains a guerilla warfare through the blind tigers. Prohibition is gaining ground and will some day sweep the State.

T.

Osyka, Miss.

Meditations on Matrimony.

BY F. I. HADDER.

Marriage is ordained of God; but it is possible for one to play the mischief by adopting the ordinance.

"Whatsoever God hath joined together, let no man put asunder," has always seemed to me an unnecessary caution. I reckon no man could if he tried. It's the converse that demands caution.

I asked a friend of mine why he didn't marry. He said there were some reasons why.

I asked him if he didn't have a little "Turtle-dove." He said he had. But he said he had noticed the ordinary turtle-dove was able to make up her own wardrobe, whereas his wasn't. Said his little bird was good to wear feathers, and looked delightfully pretty with 'em on, but that she had to depend entirely upon the dress-maker to plume her in them.

In a passion of love one day he told me his little Dulciana was good enough to eat but admitted that he was hardly prepared to eat her yet, and she was not yet able to prepare anything to eat herself.

He said the average servant girls in the town were not her social equals, but they could beat her cooking. He said, tho' he rarely thought of this when he was with her because there he was in heaven, and didn't feel the need of something to eat.

I asked him if she were not very entertaining. He said she was—amply so—to him. The misgivings he had in the matter

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arose from the fear that she couldn't entertain herself.

He said he had often looked with delight upon the fair face of the moon, but he supposed if he should come into possession of it, it would be of doubtful value to him for lighting purposes unless he could buy the sun to go along with it.

I asked him if he hesitated to marry because his jewel was extravagant. He said he did not. He said he hesitated because she thought she was economical. I think, tho' he was a little sore on his financial bump anyway, because it fell out incidentally in the conversation that he had gone to her sometime before, all flushed by reason of a raise in his salary, and she had told him of a man younger than himself, with much less education who worked about half his time and made twice as much. He hazarded the opinion that when a man cannot win from his sweetheart her admiration for his financial prowess, he would hardly succeed in astonishing her thereby after she had become his wife.

I asked him if his little Delilah failed to appreciate his strong points generally. He said she did not. "On the contrary," said he, "She sometimes nettles me a little by taking them as a matter of course." Said he believed if he should go to her and tell her how he had borne away the gates of Gaza on his shoulders, she would ask him in a disappointed tone, why he did not bring off the posts, at the same time, in his breeches pockets.

Knowing my friend to be especially fond of home, and quiet home-influences, I asked him if his little Swallow seemed disposed always to fly in that direction. He said he felt it would be making it a little strong to say "always;" he was willing to say "sometimes." "When there is no special excitement abroad," he said, "I notice she is sometimes willing to remain at home." She looks upon home as a good place to stint by way of making up for outside extravagance. He acknowledged that he had at times been pained by being made to see that she felt a little bit ashamed of her home. He said he knew, of course, there would be less reason for her to feel so if she spent more of her time and herself in making the home what it should be. He said when he was a boy on the farm, it used to make him uncomfortable for company to come in the fall and find him hunting for his cotton in the tall grass; but he said he knew the remedy ought to have been administered in the spring and summer before the company came.

My friend's a fellow of good judgment. I think he's in love with his little Pandora. I am sure he is not averse to matrimony in the abstract; but his notion is that marriage should mean the building of a happy home, and the last word he said to me as he walked wistfully away was this: "I say old boy, what would I do with a girl who gets lonesome at home?" I told him that same question would paralyze me, F. I. HADDER.

Queries.

W. F. YARBOROUGH.

Where there are only two daughters in the family is it right for the one who op-

poses the card table to help the one who is not, to make preparation when she wants to entertain the card club? Both are members of the Baptist church with their parents, who do not see any harm in the social game of cards.

A READER.

Whenever it comes to a question between pleasing our loved ones, and pleasing our Lord, the human relationship should always be subordinated to the divine. It is better to "abstain from every form of evil" (R. V.) than to be partakers of the sins of others.

1. Please explain the two accounts of Judas as given in Matt. 27:5 and Acts 1:18.

2. Why S. S. Literature gives Exodus 20:3-6 as two commandments and altogether ignores verse 9: Six days shalt thou labor and do all thy work?

Isn't this a commandment? J. H. A.

1. The statements of these two writers may be regarded as supplementary rather than contradictory. Matthew says the chief priests bought the field; Acts, Judas purchased it. It was purchased with the thirty pieces of silver which Judas had gotten for betraying his Lord. The priests invested it though it was in fact Judas' money. So it was no contradiction to say that both bought it. All that Judas got out of the transaction was a burial place. Matthew says, "He hanged himself." Acts, "Falling headlong, he burst asunder in the midst, and all his bowels gushed out." Both could easily have been true. It may have been in the "potter's field" that he hanged himself, and the rope or limb of a tree might have broken, causing him to fall face foremost on a rock with the result stated in Acts. Thus the two statements could easily be accounted for.

The reasons given by both writers for calling the place "Field of blood" could have been true. It is not impossible that there was a double reason for the name. This is in substance Dr. Broadus' explanation of these two passages and we have seen nothing better.

2. Ex. 20:3-6 contains two distinct thoughts, while Ex. 20:8-11 is only one main thought. Verse 3 prohibits polytheism, which is a very different thing from idolatry, prohibited in verses 4-6. On the other hand, verse 9 is but the obverse side of the thought contained in the rest of the fourth commandment, verses 8, 10, 11. Cessation from work on the Sabbath would not be rest unless man had been working the six previous days. It is worth while noticing that the fourth commandment enjoins six days' work just as certainly as it enjoins one day's rest. If we make a distinct command of verse 9 would we not have eleven commandments instead of ten? See Ex. 34:28; Deut. 4:13.

Tangipahoa.

We have just closed a good meeting with Tangipahoa Church, Bro. E. B. Miller doing the preaching. Miller is an arlound man in a meeting. He keeps Christ before the people.

J. H. LANE.

COLLEGE COLUMN.

BY W. T. LOWREY.

The College president has had a rare privilege, he has held a meeting! He spent seven days with the church at Madison and their princely pastor, Dr. Z. T. Leavell. The stay was much enjoyed and the president hopes those seven days were well spent both for the College and for the cause at large. There were three additions for baptism and four by letter. The Madison people did nobly on the endowment and they seem to be unanimous and hearty in their friendship for the College. God bless them evermore.

wouldn't sell out for that." He was enthusiastic and I don't blame him. He has one splendid daughter, educated and influential, married to a fine young man. He has three sons of such intelligence, character and influence as would make any father's heart to thrill. They were all educated at Clinton and he feels that they owe much to the Colleges here. Who wonders at his enthusiasm? He has his reward.

Clinton, August 11th, 1902.

Florence.

I want to say in haste that we had the greatest meeting at New Zion, four miles from Braxton. Bro. Morris is pastor. Thirty-six joined. We had a perfect Holy Ghost meeting. We are in the midst of another great meeting. Pray for us.

Yours in haste,

A. L. O'BRIAN.

Pleasant Ridge.

It is good to be where God is. Hearts move in His presence. He was with us at Pleasant Ridge. The pastor was assisted by Bro. J. T. Ellis, of Goodman. The church was greatly revived. Many came inquiring the way of the Lord. Five souls were added to the Lord as the fruits of their labors. The meeting closed at the water Saturday morning at 10 o'clock a.m., the 9th inst., where the pastor buried five with Christ in baptism. God be praised.

Yours in Christ,

B. P. EUBANK.

Troy and Mt. Olive.

I held my meeting at Troy, a month ago, beginning second Sunday in last month. Bro. W. N. Swain joined us on Monday night and preached to the uplifting of the saints and the salvation of several sinners till Saturday night. Results—five baptized and one by letter.

Began at Mt. Olive Saturday night, August 2. Bro. S. W. Price joined us on Sunday night and with one exception, preached till the close on Friday night. Church greatly revived. Some conversions and one joined by letter. Bro. Price's preaching was deeply spiritual and moved the church beyond the ordinary.

G. W. SMITH.

Jolly, Miss.

Teaching the Doctrine.

It is said that there were delegates from 25 different denominations at the International Sunday-school Convention held in Denver, Colorado. That the discussions were Wholly Unsectarian, Unity the Manifestation and the Bible the Foundation." Think of it. The delegates of 25 different denominations meeting in unsectarian unity with the Bible for their foundation. I wonder what would have been their creed had they formulated one? The brother who reported the above seemed to deplore the fact that Bible doctrine is not carefully and persistently taught at home and in our schools. But the brother should not forget that our (?) general Union Sunday-school Conventions, are *unsectarian*, and

I met a Mississippi baptist the other day worth four millions of dollars. He has small money but he has three grown sons and one grown daughter, worth a million apiece to any father and any country. This happy father said to me, "Clinton has been worth a hundred thousand dollars to me!" "Good," I said. "Oh!" he said, "I

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have to be so in order to be harmonious. And it is quite natural that Baptists as well as others, who associate themselves with unsectarian bodies, should imbibe the non-sectarian spirit of those bodies and therefore neglect to teach Bible doctrine at home and in our schools. In fact, it may be, I am of the opinion the man who takes a lively interest in undenominational unsectarian Sunday-school Conventions is not apt to take very much delight in teaching Bible doctrine as Baptists believe it. My regards to Bro. H. M. Long.

J. R. SAMPLE.

Antioch and Hepzibah.

It was my privilege to be in a meeting with Bro. Fortenberry, a pioneer preacher of this section, at Antioch 6 miles west of Columbia, beginning 3rd. Sunday in July. Many noble people helped in the meeting. Mrs. Hewitt was with us and rendered valuable assistance. 6 accessions.

Sunday morning was given up to the children of the Sunday-school. Bro. Summers, a devoted Methodist brother, is the superintendent. The children all acted their parts well. Hon. Evon M. Barber and the writer made talks and the collection for the Bible Fund amounted to \$27.00. I know of 6 Sunday-schools in this section, which were not counted at the convention, and it may be that way in other portions of the State. We shall be glad to have Bro. Leavell visit us.

The meeting at Hepzibah, 20 miles north of Columbia, began Saturday 1st. Sunday in August. J. W. Steen, an earnest and consecrated brother, is the pastor. Here I met many of the Lord's elect. Some of the results were 7 accessions and two expulsions.

God is greatly blessing this Southern country. The people are happy and prosperous. They are turning to God in great numbers and growing in grace. The preachers in this section are seldom heard from outside of their own neighborhoods, yet they are doing a good work. Among them are: Brethren Steen, Posey, Justice, Fortenberry, Cox, Bass, Davis, and many others whom I have not met.

The Pearl River Association is to meet at Cedar Grove Church, 4 miles north of Columbia, September 12. Everybody invited.

W. A. HEWITT.
Columbia, Miss.

Mars Hill.

We have just closed a good meeting at Mars Hill yesterday. Bro. J. R. Nutt did the preaching. He preaches with power and God blesses his work. The results were 18 accessions to the Church, 16 for baptism and two by letter, and the church greatly revived. We go today to Mt. Zion, Franklin County; pray for us as we shall labor there for Jesus.

J. B. QUIN.

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"Reason of the Hope."

1 Peter 3:15.

In two revivals last autumn I requested professed Christians to hand in one brief, written reason why they believed themselves saved. The writers signed themselves. They were read before the audience, and attracted profound attention. When they were not satisfactory, announcements to that effect were made. Names of writers were withheld. It will doubtless be of interest to some people to read selections of these answers:

A lawyer's answer:—"Because I love best those whom I know to be Christians, and am concerned most for those whom I believe to be lost."

A college professor:—"I believe in God, the Father, and in His Son, Jesus Christ, who died for me that I through Him might be saved. I love Jesus and I know that He loves me. I know that He is my Friend and my Comforter. He is the only way and I know that He abides in me and will bear fruit through me. If He were to desert me to whom should I flee? But I know that He will not."

A little girl:—"Because I believe on and love the Lord Jesus Christ with all my heart."

A pastor:—"As a lost sinner, helpless and undone, left to myself, I trust entirely in the Lord Jesus Christ as my *substitutionary sacrifice*; and accepting Him as the end of all law for righteousness, I am assured that he saves me unto the uttermost—that He gives me eternal life and that I shall never perish."

A pastor's wife:—"As a sinner unable to help myself in the least, I simply accept what Jesus has done for me. I trust myself entirely to His keeping and I know I will not be lost because He has promised to save all who trust in Him for salvation. I simply trust."

A young lady teacher:—"Jesus said, 'He that believeth on me hath everlasting life.' Therefore I know I am saved because I believe on Him with my whole heart and trust Him wholly for salvation."

A young man:—"My reason for being a Christian is because I have trusted Christ for full and complete salvation. I know I am His because I love His cause and His people. For it is Christ in me the hope of glory."

A lady:—"I know I am a Christian because I have trusted Christ for salvation, and delight in His service."

A business man:—"My acceptance of Christ as my personal Savior, and a desire to do something for Him who did so much for me."

A girl:—"I know I am saved and a Christian because Christ died to save sinners, and I trust in Him with my heart, mind and soul."

A merchant:—"I have believed on Christ and committed my life and destiny into His keeping, and I know that He will keep me safe until that day when I shall stand in His presence. I trust Him as I would a strong boat to carry me across the river, for I know He is both willing and able to save me."

A pastor:—"I am a Christian because

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Jesus said, 'If any man thirst let him come unto me and drink. Whosoever drinketh of the water that I shall give him shall never thirst.' 'He that believeth on me, as the Scripture hath said, from within him shall flow rivers of water.' In Him I find a wellspring of all things needful to satisfy the deepest cravings of my soul."

An old man:—"The Lord is my shepherd. I have submitted my case in His hands, and have sweet fellowship with Him; have been trusting Him nearly fifty years—sweetly trusting."

A boy:—"I depend wholly on Christ for my salvation, because God gave Him, His only begotten Son, that through Him I might be saved."

Another lawyer:—"Because, a criminal, convicted of sin and condemned to suffer death and eternal damnation, I put my case in the hands of Jesus, my Heavenly Counsel, and I believe and know that I stand acquitted through His atoning blood, and the only fee to be paid by me is to simply trust Him."

A little girl:—"Because I believe on and love the Lord Jesus Christ with all my heart."

Summary of evidences:—Best love for Christians. Delight in Christ's service. Faith in Christ as Savior and Lord. Fellowship with Christ. Love for His cause. Full satisfaction for the soul in Christ. Committed life and destiny to Christ. Acquitted through Christ's atoning blood. Deep concern for the lost. Personal love for Christ. Living unto Him who died for me.

E. B. MILLER.

West Point, Miss.

Revival at Saundersville.

We have just closed a meeting at Saundersville which was one of the best in the history of that church. Rev. Bryan Simmons, of Carpenter, Miss., preached through the meeting. Did you ever hear Simmons preach? He is a wonderful preacher for one of his age, and his sermons were happily received by the large congregation.

A young lady teacher:—"Jesus said, 'He that believeth on me hath everlasting life.' Therefore I know I am saved because I believe on Him with my whole heart and trust Him wholly for salvation."

A young man:—"My reason for being a Christian is because I have trusted Christ for full and complete salvation. I know I am His because I love His cause and His people. For it is Christ in me the hope of glory."

The dear Lord is giving gracious revivals in many parts of this section of the State.

O. D. BOWEN.

Ellisville, August 9th, 1902.

Gallman.

Our meeting, after lasting eight days, closed last night, with the best and most impressive service of all. While the gathering was not as large as we all hoped and prayed for, yet I think I am safe in saying it was one of the best meetings ever held in Gallman. Bro. Cohron did all the preaching—it was forcible, earnest, simple and plain—and he has endeared himself in the hearts of both saint and sinner. Congregations were good from start to finish, sometimes the house overflowing. Immediate results, ten accessions, with several inquiring the way of everlasting life. We also raised \$22.60 for helping furnish a room in the Orphan's home.

We expect to begin our meeting at Anding next Sunday (third) with Bro. Butler's help. Please let the brethren all remember us at a throne of mercy.

J. E. PHILLIPS.

Hebron.

I have just closed a meeting at Hebron for J. J. Walker. There were 19 conversions and 14 accessions. The Lord has blessed us and we are glad.

Truly,

B. B. HALL.

fill his regular appointment, at which time he will administer the ordinance of baptism to those who joined during the meeting. We take courage and go forward.

C. S. CURTIS.

Gallman Aug. 11th.

Gunnison.

God has been, and is, in the work here. Four noble, godly women have built a Church here that is a model of elegance and convenience. It is paid for too. We hope to dedicate it soon. Our congregations are good and the interest deepens. We have found a welcome in every home. I have never met a more generous-hearted people. They know how to make you feel at home. The Church is in hearty co-operation with the pastor and hope looks on our sky. Of course there are obstacles to be met and overcome. But to me there are many things to encourage us. God is with us and our hearts are glad and we press forward with courage. Pray for us! Help us!

Fraternally,
W. S. ALLEN.

Kossuth.

Our meeting closed today, August 10th. Our sweet spirited pastor, Bro. W. E. Berry was assisted by Dr. Reese from Louisiana, who did the preaching. Not a man could have come to us who preached the gospel with more earnestness and power than did Dr. Reese.

There were not a great number of converts, but the church was greatly revived. A few joined the church and there are others yet to join.

Our young earnest Bro. Arthur Mahaffey from the S. W. B. U., Jackson, Tenn., did good service in the meeting. Bro. Berry conducted a children's service every afternoon, which was helpful to both old and young. The writer hopes that some one else will write up the meeting more fully.

Another Meeting.

"How good and how pleasant it is for brethren to dwell together in unity." For eight days this was so at Concord. Bro. G. B. Butler held forth six days and Bro. J. R. Croom two days more. With full purpose of heart the preachers and the brethren strove for the Lord's favor and it came in much measure. Many asked prayer and twenty-one vowed to live for God. God is so gracious to Concord.

We expect to begin our meeting at Anding next Sunday (third) with Bro. Butler's help. Please let the brethren all remember us at a throne of mercy.

J. E. PHILLIPS.

August 14,

Baptism is "the Answer of a Good Conscience Toward God"

—1 Pet. 3:21.

[By request I furnish all notes of a sermon on the relation of conscience to baptism—H. F. S.]

Conscience, Horner says, is "the moral consciousness of man in view of his own actions as related to moral law." It is "the moral judiciary of the soul"—not lawmaker nor sheriff, but Judge. It discriminates, commanding and prompting unto the good, forbidding and warning against the evil, commanding the former and condemning the latter. It is the imperative, and not the indicative, mood of the soul. It commands, but it does not create. It says: "You ought, thou shalt"; and, "you ought not, thou shalt not."

"A good conscience is not an easy and quiet one, whose voice can be secured for or silenced again those things to which one is inclined, and called good because it does not disturb me. It is a moral sense with reference to one's own conduct which is true to God. It is good because it does its work faithfully. It is good "toward God." It is in harmony with his will, eager to know and anxious to obey. It will turn away from itself, from human authority, and have respect unto God."

There is an evil conscience, one which is not true to God, which does not faithfully perform its appointed work. The form in which it manifests itself is evident from the warning, "Take heed my brethren, lest there be in you an evil heart of unbelief;" and from the declaration that believers in Christ have their hearts sprinkled from an evil conscience—Heb. 9:14; 10:22. An evil conscience belongs to an unbelieving and unregenerate heart, and a good conscience to a believing and regenerate heart, one reconciled to God.

What is the relation of a good conscience to baptism? Our version says that baptism is "the answer of a good conscience toward God." That is, obedience in baptism is the response which a good conscience makes to God's requirement. His demand is, "Repent and be baptized every one of you in the name Jesus Christ." A good conscience answers, "I will truly receive thy word and cheerfully obey thy will."

It is said that beyond all question the word rendered "answer" means "going out towards, inquiry, command, application;" and, as these include the idea of desire, the word gets the meaning of "earnest seeking, craving."

If this be the correct rendering the teaching cannot be that baptism is the application, the inquiry, which one makes unto God for a good conscience. The form of the word will not allow this rendering "for;" it requires "of." Besides, a good conscience comes not from baptizing the body in water, but from sprinkling the heart from an evil conscience—Heb. 9:22.

Is not this the meaning? In the ark eight souls were saved through water. Baptism, an antitype of the Ark, is now saving us through the resurrection of Jesus Christ, not because it parts away the filth of the flesh, but is a good conscience going out

toward god, desiring to know and to do his will.

Two conclusions follow. If in baptism a good conscience goes out toward God, either in answer or inquiry, then it cannot be the product of that ordinance. If this moral sense belongs already to the believer, then baptism cannot create, or help make, that sense. Again, if a good conscience voices itself in baptism, then that voice cannot be uttered by those who have not arrived at the stage of conscious moral existence. The baptism of an unbeliever with an evil conscience, and that of a child without consciousness of moral quality in actions, is unscriptural and hurtful.

1.—In the beginning of the Christian life a good conscience goes out toward, seeks after, God. Obedience to God in this ordinance should reach the conscience. Until it does, what he requires will remain only a theory, an opinion, and never become a conviction. When this holy ordinance ceases to be a mere stream which divides God's flock into different folds, and becomes a requirement of God which rests upon the conscience, the soul will go out toward God that it may know and do his will. A good conscience calls for God's authority in every precept of obedience. "Has God spoken on the subject of baptism? What did he say? Did the Son of God give an example of obedience in his baptism? What did he do? Oh, I want to follow him. No act of worship will satisfy me unless it is done out of regard to God's will."

Here is the test of a good conscience. Recall the type. Noah built and entered into the ark solely because God commanded it. God's requirement was the only reason for obedience. Nothing in nature, or in the conduct of men, suggested the necessity of this precautionary step. Nature was calm and tranquil, and men felt secure. Why did the Patriarch build an ark, at such a time, on dry land, and so far from the sea? God commanded it. There was no reason for obedience but his will. This was a positive precept, an authoritative expression of personal will. Here was the test. Noah was loyal to God, and received his blessing.

Baptism is a prophecy. The baptismal life is an inspiration. It tells of the risen Christ, and of the resurrection and glorification of all his disciples. "Now is Christ risen from the dead and become the first fruits of them that slept." With his blood the heart of the believer has been sprinkled from an evil conscience, and that good conscience goes out toward God in the baptismal or risen life. "What shall they do who are baptized for the dead, if the dead rise not? This ordinance stands at the close of life and says in symbol what the Book says plainly, "The dead in Christ shall rise and live with him." The good conscience in baptism, in the new life, yearns for God, goes out after him, and will be satisfied only when risen man is fashioned after the glorified body of his exalted Lord. God will answer the cravings of the nature which he himself has inspired. This new, this baptismal, life seeks after him in every act of obedience, in every form of worship.

sin as well as from its guilt. The good conscience still goes out toward God.

It is important to remember that it is said, not that baptism saves in figure, but that the figure itself, the antitype, baptism, is saving us, not indeed as the ark saved Noah, through water; but through the resurrection of Jesus Christ. The baptism then which is saving us is more than the mere ceremony, completely performed, and once for all, at the beginning of the Christian life; it is the facts set forth in that symbol—the risen, the new life seeking, aspiring, reaching out after God. "The baptism of John (Matt. 21:25) certainly means his teaching, the whole of his ministry. Why should not the baptism of Jesus also mean the gospel, which Paul says (1 Cor. 15:1-4) is the death and burial and resurrection of Christ, of which the ceremony of baptism is an impressive symbol and perfect mold? Noah's family were saved in the ark by means of water, which lifted them from among the dead who perished in the deluge. We are saved in the gospel, or in baptism which sets forth the way of salvation, not by water, but "through the resurrection of Jesus Christ," which lifts us from among the spiritually dead.

When the baptized Christian is tempted to sin, the good conscience lifts its warning voice: "Did you not promise to cleanse yourself from all filthiness of flesh and Spirit? Do you not know that your baptism represents death to sin and resurrection to a new life? And do you not know that he who has died to sin cannot live any longer therein, and that he who has risen with Christ can and must lead a new life? How can you turn away from these solemn vows and lead a sinful life?" Under the faithful ministry of a good conscience the Christian says, "I will heed the voice of instruction and warning. I do go out toward God. I thirst for him. I hunger after righteousness."

3. At the close of the Christian life on earth, the good conscience will go out after God in the baptism which saves, not by water, but through the resurrection of Jesus Christ.

Baptism is a prophecy. The baptismal life is an inspiration. It tells of the risen Christ, and of the resurrection and glorification of all his disciples. "Now is Christ risen from the dead and become the first fruits of them that slept." With his blood the heart of the believer has been sprinkled from an evil conscience, and that good conscience goes out toward God in the baptismal or risen life. "What shall they do who are baptized for the dead, if the dead rise not? This ordinance stands at the close of life and says in symbol what the Book says plainly, "The dead in Christ shall rise and live with him." The good conscience in baptism, in the new life, yearns for God, goes out after him, and will be satisfied only when risen man is fashioned after the glorified body of his exalted Lord. God will answer the cravings of the nature which he himself has inspired. This new, this baptismal, life seeks after him in every act of obedience, in every form of worship.

1902.

THE BAPTIST.

The good conscience inquires for God, and shall find him.

"Soul of mine, in earthly temple,
Why not here content abide?
Why art thou forever pleading,
Why art thou not satisfied?
I shall be satisfied
When I awake in his likeness."

State Sunday-school Convention.

The Twenty-third Annual Convention of the Mississippi State Sunday-school Association will be held in the Methodist Church, in Winona, Miss., August 26, 27, 28, 1902. A list of fine subjects and speakers has been prepared. This meeting can not fail to interest and profit those who give attention to it.

The State Sunday-school Convention is composed of delegates from all protestant Sunday-schools and County Conventions.

Each Sunday-school is entitled to one delegate, and each County Convention to five. Ministers of all denominations are honorary members.

All Sunday-school workers are welcome, and are urged to attend and get the benefits of the meeting.

The people of Winona invite ALL TO COME, and will extend a hearty welcome to those who do. All who expect to attend are requested to send their names to

MR. VERNON D. ROWE,
Secretary of Committee of Arrangements,
Winona, Miss.

Our Sunday-school Missionary.

After full and free discussion, the Convention at Water Valley by unanimous vote instructed the Board to put a man in the field who would give himself wholly to Sunday-school and young people's work.

As to the mild suggestion that possibly the resolution authorizing this work was intended to provide a place for "a statesman without a job," three things need be said. The men back of the movement could not be induced by any consideration of gain to personally undertake such work.

Nor would they, any one of them, if he could, manipulate God's work to make a place for any man. Moreover, if they had any such desire, certainly the Board would not join them in realizing it. Let us not suspect our brethren.

Immediately upon receiving, not authority merely, but instruction, Bro. Landrum Leavell was unanimously employed by the Board. To the joy of the denomination, he has favorably responded to what is to him the call of God through his brethren. He will spend August 12-25 in Monteagle in the study of Sunday-school work under Wilbur Crafts. In September and October he will assist Secretary Rowe in our Associational gatherings, giving special attention to Sunday-school work. In November he and Bro. Spilman, Field Secretary of Sunday-school Board of Southern Baptist Convention, will hold Institutes in our State. Then he will continue with vigor the work assigned him.

I entreat for him the universal and hearty co-operation of all pastors and Sunday-school workers. When he makes an ap-

pointment, let some persons take to the roads and streets and bring in the people. He will under God, interest, instruct and inspire them. Above all, let prayer be made continually on his behalf.

Then, let us be patient as to results. We should not expect immediate and large fruit. The work is difficult, and has been long neglected. It will take time and painstaking and persistent effort to make much show.

By all means, let no prophet of failure do all he can, or anything, to fulfill his predictions, and under imaginary, or even real success, pose as the Lord's specially anointed seer. We may differ in opinion, but the denomination has spoken. Now, let every one fall in, and give our brother all possible help.

H. F. SPROLES,
President of Board.

Three Encroachments.

In our Associations and Conventions there are evident encroachments upon Baptist usage. It is called progress, possibly, but many are of doubtful propriety. Take for example, opening a body before the hour of its appointment, and assuming the membership before enrollment of the messengers is a dangerous departure. It is too loose a way of doing business and opens the door for forestalling.

Another thing is the growing disposition to borrow the hours of the Lord's Day for business; starting with setting the discussion of the Sunday School report for the Sunday School hour. This displaces the regular lesson and neglects the young people.

Next in order, perhaps, comes obituaries, education, etc., an open door, again; supplementary to leaving Saturday night to get home for Monday morning. And while we do these things, and go to the postoffice, as on other days and stay at home to read secular papers, we condemn pleasure seekers for their encroachments.

Thirdly, the alien-immersion question is gaining advocates—the first step towards letting down the bars for the "wise above written." This encroachment is not very marked in the South, but is recognized more in the North. It is safest to disown the first advance of error; or it may be too late when it has gained a foothold. Even now the declaration that "one church is as good as another" is being accepted by our young people. What we need is the teaching of "sound doctrine" in our Sunday Schools, our B. Y. P. U.'s and from the pulpit.

Some Meetings.

The annual meeting at Rock Hill Church, Covington county, began Saturday before the first Sunday in July with Bro. Wayne Sutton to do the preaching. Meeting continued five days. Bro. Sutton did us some good work. We received four by letter and two for baptism. At our regular meeting last Saturday and Sunday at the same place the church received three by letter and three for baptism.

The annual meeting at Hebron Church, Lawrence county, began Saturday before

the fourth Sunday in July and continued seven days. Bro. Anding, of Summit, did the preaching. At the close of the meeting the church had received twenty for baptism and two by letter and the church had been so revived that many wanted to continue the meeting longer, but Bro. Anding and the pastor both had other engagements that they must meet. Bro. Anding's coming brought sunshine and joy to many hearts. He was pastor here thirteen years ago, and the church and people loved him dearly and still love him. He is a safe counselor and faithful minister.

R. DRUMMONDS.

Hebron, Miss., August 5th, 1902.

Indian Springs.

I commenced a series of meetings on the 19th instant, with Indian Springs Church, in Perry county and concluded on the 27th. I preached 16 sermons and the Lord abundantly blessed—25 for baptism, 2 by letter and one by restoration. Mothers and fathers, husbands and wives, were buried with him in baptism. I left 25 or 30 up for prayer. Will be with them again on Saturday to hold a John the Baptist service and baptize the 10 approved by the church on the last day of the meeting, expecting others to be ready to obey the truth. Bless His Holy name for His goodness.

Fraternally,
J. L. FINLEY.

Explanation.

It will be observed that the photographic cuts of Mrs. Hillman and Rev. M. V. Noffsinger do not appear in the minutes of the Water Valley Convention as was ordered. This omission was to my personal regret, unavoidable for the reason they could not be had. I wrote letters and sent telegrams to parties in different parts of the country, and even held the forms from the press for some days in the hope of securing the cuts, but alas! the printer could not stand idle with his type all tied up in forms. So the minutes had to go through the press without these cuts, much to the regret of us all.

Yours truly,
JOHN P. HEMBY.

Notice!!

If the clerk of each of the following Associations will write the name of his Association, his own name and postoffice address, on a postal card and mail it to me at Jackson, Miss., care of THE BAPTIST, I will send him a bundle of the Minutes of the late Baptist State Convention at Water Valley, to be distributed among the churches of his Association:

Bethel, Calhoun, Ebenezer, Hobolochitto, Hopewell, Lawrence County, Leaf River, Magee's Creek, New Liberty, Oktibeha, Pearl River, Red Creek, Salem, Sippsey, South Mississippi, Tallahala, Tishomingo.

JOHN P. HEMBY.

"The nearer our relation to God the greater our obligation."

A Good Work at Galilee.

A series of meetings of six days at Galilee, Copiah county, closing August 7th, inst., resulted in much good to the saints there and to the cause of Christ. The presence of the Holy Spirit was manifest early in the meeting and continued in remarkable demonstration throughout. There were many instances of the Spirit's power in the conviction and conversion of sinners during the preaching of the Word. Of the eleven who were baptized at the close of the meeting nearly every one witnessed to the quickening and enlightening power of the Spirit of God at the time of hearing the Gospel. Of this number nine are young men and young women, two of them are mature men, heads of families. Two or three of these young men are calculating upon attending Mississippi College next term. Special prayer was offered that the Lord of the harvest would lay His anointing hand upon some of them for a life work in His ministry. The church undertakes to continue in this good work by setting a prayer meeting for every Sunday morning at ten o'clock, and for a series of preaching led by the pastor at their next regular appointment. They confidently look for still more ingathering. As forty or more persons gave evidence of serious concern for their souls during the last service.

Pastor Purser is doing a good work in this great strong church. They have not yet fully awakened to their immense possibilities. But there is a mighty stir and a quickening among the saints possessing them now, which promises a real forward movement along all the lines of the Master's work.

This good people, not satisfied with doing the liberal thing for the visiting preacher, extended to him, by a unanimous rising vote, an invitation to come and help them and Pastor Purser in their next protracted meeting, which they set for the first Sunday in August, a week following in 1903. Who does not love to repeat a visit to a Bethel spot, or to a holy mount, where transfiguration scenes and experiences were once witnessed? Of course the visiting preacher will go again, if the Lord wills.

The sweet singer, Brother Riley, of Hebron, Lawrence county, conducted every song service. Not only does this good man sing the songs of Zion to the praise of God as few can do, but he can also pray and preach, though a yet only a private in the ranks, consecrating his gifts to the service of his Master. "To every man his work." Would that there was more of such consecration.

Border Springs.

The meetings were closed Wednesday morning last with a sermon by the pastor, Bro. Thornton having remained with us till the night before, preaching, to the delight and edification of the saints, and leaving with the assurance that his labors had by no means been in vain.

As one of the results of the meeting I baptized on Wednesday morning nine promis-

MR. WORLD and MISS CHURCH-MEMBER —OR— The Secret Service of Satan. AN ALLEGORY.

By REV. W. S. HARRIS.

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22. The Devil's Hospital.
23. Satan's Secret Service.
24. The Last Warning.
25. The Valley of the Shadow of Death.

"BETTER THAN PILGRIM'S PROGRESS."

"Mr. World and Miss Church-Member" is a wonderfully original presentation of the influence of worldliness upon spiritual-mindedness, and strikingly illustrates the way in which the power of many of our church-members is weakened, if not totally destroyed. I believe that it will be as helpful to many as Bunyan's Pilgrim's Progress, because it is more modern, and in many ways is more suggestive of our present, every-day surroundings."

"The book is a powerful allegory, somewhat after the style of Bunyan's Pilgrim's Progress, but in no sense is it an imitation of any existing work of the kind. It is a masterful presentation, wrought out with excellent judgment and consummate skill. The final result of compromise with the world are set forth in vivid, graphic pictures drawn on the dark shadows as with a pencil of fire. The downward course of the deluded soul is followed step by step; the snare and delusions of sin are exposed; the mask of vice is relentlessly torn away, and church-members can here see what fellowship with the world really means and whither it leads."

Nothing more fascinating, more charming, or more ennobling, in all the wide fields of imaginative literature.

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Jackson, Miss.

ing young converts. Then, intending to offer my resignation as pastor to take effect at once, I preached what I thought to be my farewell sermon. The church, however, took a vote on the resignation, a very large representation being present, and refused to accept it by an overwhelming majority. The Lord be praised for His manifold mercies.

H. M. LONG.
Columbus, Miss., August 9th, 1902.

Good Meeting.

Yesterday closed one of the greatest meetings ever held in the Hermanville Baptist Church. Forty accessions to the church. Rev. E. S. P'Pool of Port Gibson did all the preaching.

At the close of the meeting the church gave him a unanimous call to become their pastor, and he accepted.

W. S. VARNADO.

Port Gibson, Miss.

Good Tidings From Tupelo.

Our church debt is paid and the Baptists now have a well constructed \$6,000 house of worship.

We are to dedicate it on the 2nd Sunday

in September, the sermon to be preached by Rev. S. G. Cooper, who served as pastor for ten years, and to whom we feel very grateful for being instrumental in accomplishing this great work.

Rejoice with us brethren, and pray that we may be more consecrated in the Lord's work.

R. F. ROBERTSON.
Church Clerk.

The Lebanon Association.

This body will meet with the church at Laurel on N. O. & N. E. R. R., 56 miles below Meridian on Wednesday at 10 a.m. before the 1st Sunday in September. We invite and earnestly request as many of our brethren as can do so to meet with us.

Rowe and Bailey and Lowrey and others. Rev. J. L. Low is the pastor of the church. Come and see how we do.

O. D. BOWEN, Moderator.
Ellisville, Miss.

Notice.

The Executive Board of the Harmony Association will meet with Plymouth Church, near Free Trade, Friday at 10 a.m., before the fifth Sunday in August. See Carthaginian for programme.

G. W. NUTT, Chairman.

The JONES-KENNINGTON DRY GOODS COMPANY,

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SPECIAL BARGAINS FOR AUGUST.

Fine Silky Dimities, beautiful designs and colors, worth 20c, August price a yard - 10c	Ladies and Gents silk warp twill Umbrellas, worth \$1.50, August price each \$1.19	Large size Mosquito Canopies on copper frame, worth \$2, August price..... \$1.30	Ladies' Swiss Ribbed Vests with silk tape neck and arms, worth 15c, August price..... 10c
Fine Sheer White Lawn, worth 18c, August price a yard..... 10c	Piqued Batiste, worth 8c, August price a yard..... 4 1-2c	Fainly Sheetting full 90 inches wide, worth 25c, August price a yard..... 19c	Batiste Corsets, 4 hook, pink, white or blue, worth 75c, August price a pair..... 35c
Swisses and Tissues, worth 50 and 75c, August price a yard..... 19c	Ladies' plain Hemstitched Handkerchiefs, pure linen, August price each..... 5c	Ladies Mercerized Silk Vests worth 35c, August price each 22c	Men's dollar Madras Shirts August price..... .69c

On August 4th we place on sale our FaH Line of the Famous Punjab Percales. These Percales are Full Yard Wide and very best quality. Send for samples.

JONES-KENNINGTON DRY GOODS CO., Jackson, Miss.

Write to Gen. Wilbur R. Smith, Lexington, Ky.,

For circulars of the famous Commercial College of Kentucky University, under his successful management for twenty-five years. See advertisement and for particulars address only Wilbur R. Smith, Lexington, Ky.

New Salem.

It was my pleasure to help Bro. Pettigrew in a meeting at New Salem Church, near Clinton. We were rained out a part of the time and I couldn't stay till the close of the meeting, but the interest grew, tour accepted the Savior, two of whom had joined before I left and Bro. Pettigrew was to carry the work on for two days.

Last week I was with Bro. Wayne Sutton at Brier Hill in Rankin. We had a fine meeting at the close of which eleven were baptized. Bro. Sutton organized this church four years ago and is stronger with them now than ever. They are growing and giving.

P. I. LIPSEY.

Two Meetings.

I have just closed meetings at Strong River and Pleasant Hill Churches.

At Strong River I was assisted by Harris McLeod and J. O. Buckley—Church blest. Two members received for baptism.

At Pleasant Hill I was helped by J. T. Dale, of Poplarville, who did all the preach-

ing except one sermon. A good meeting Thirteen (13) for baptism, one restored.

I go now to assist Pastor L. S. Terry in a meeting at Rock Bluff Church in Smith County. I am glad to note the continual growth of THE BAPTIST.

J. C. BUCKLEY.

Minutes.

The minutes of the Water Valley Convention are now ready for distribution. All who want copies, will receive them by sending their names and postoffice addresses to the undersigned at Hazlehurst, Miss.

JOHN P. HEMBY.

My Meetings.

My meetings have been as follows, 2nd. in July, Bethany—good meetings, 8 baptized, G. W. Raines helped do the preaching. 3rd. in July, Clear Creek, 16 baptized, R. W. Rook assisted. 4th. in July, Oakdale, 3 accessions. 1st. in August, Benlak, E. B. Miller did the preaching, 24 accessions, 20 baptized. All the praise to God. Let us take courage and go forward.

W. P. CHAPMAN.

"Thou, Lord, who knowest my heart, all its desire and all its need, show me what thou art able to do with it and do what thou art able; through Jesus Christ,"—Bishop Moule.

THE HOME.

To The Children

NO. XXII.

DEAR CHILDREN:

gather in front of their tents. I drew near and found out that it was a religious service conducted by a Presbyterian minister. After the service he baptized (?) two soldiers out of a tin cup. He dipped his hand into the cup then withdrew it and after flipping his fingers about twice he ran his fingers through the hair on top of the head of the candidates repeating the usual formula. This scene was a kind of an "Aunt Jemima plaster" to me, "The more I tried to drive it off, the more it stuck the faster."

You must remember that I was a Pedro-Baptist at that time, and your parents will tell you, that a Pedro-Baptist is a very small Baptist. In spite of all my early training, I could not make that tin-cup-finger-flipping-ceremony harmonize with the Bible account of the baptism of our Savior. Four precious little girls accepted Jesus in one of my meetings this year. Won't you all do like these little girls?

UNCLE GEORGE.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless this inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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ANTISEPTIC
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BROOKLYN, N. Y., Feb. 25, 1885.
The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS,
Baptist Evangelist.

MILNER, Ga., Sept. 15, 1898.
I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

ROBERT P. MARTYN,
Pastor M. E. Church.ROYALINE OIL
THE GREAT
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TIC.Mr. W. W. Leavell, Nevada, Miss.,
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cheapest Antiseptic I have used for
myself or in my stables."

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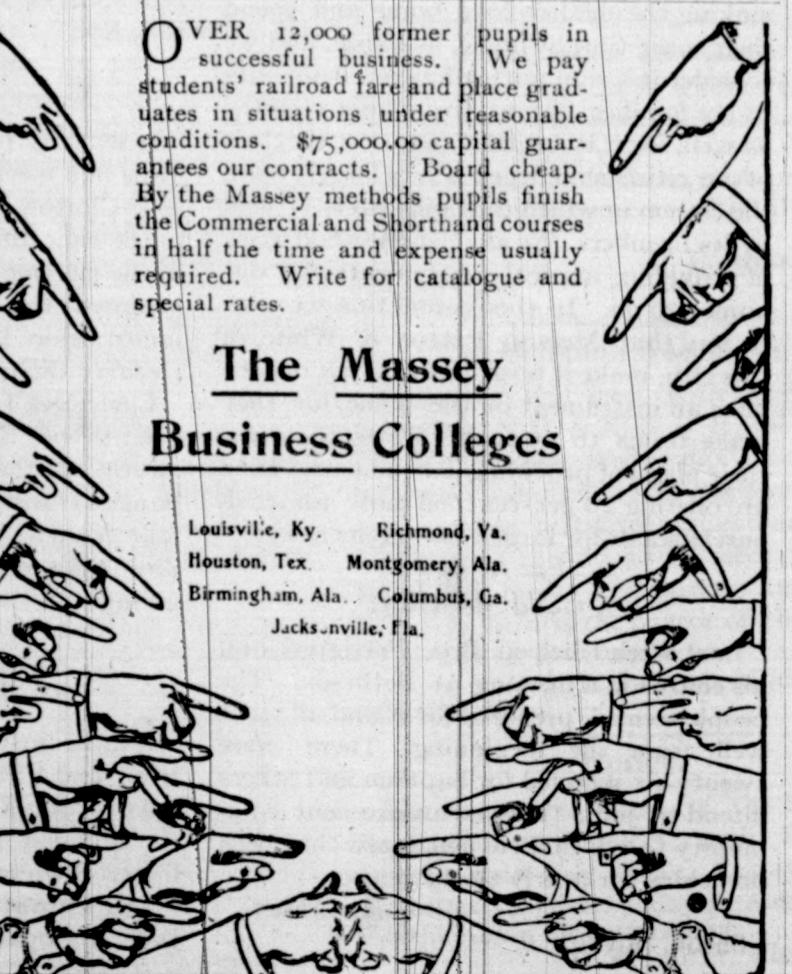
Two hundred and twenty pupils, representing twelve States; 186 boarders. Our pupils come from best Christian families.

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The Judson is not a cheap school, but offers the best and charges a reasonable price. Tuition free to daughters of active ministers of the Gospel, and reduced rates for boarders.

Sixty-fifth Annual Session begins September 25, 1902.

For catalogue address President ROBERT G. PATRICK, D. D., Marion, Alabama.

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1902.

THE BAPTIST.

Associational Meetings.

West Judson—Fellowship, Sept. 2.
Tippah—Mt. Moriah, 4 miles north-
east of Ripley, Sept. 3.

Lebanon—Laurel, Sept. 3.
Oxford—Bethany, Sept. 4.
Copiah—Smyrna, 10 miles west of Ha-
zlehurst, Sept. 11.

Columbus—Macon, Sept. 12.
South Mississippi—Mt. Vernon, Sept.
13.

Judson—Fellowship, Sept. 16.
Chickasaw—Tula, Sept. 16.

Zion—Europa, Sept. 17.
Tishomingo—Corinth, Sept. 19.
Mt. Pisgah—Sardis, Sept. 20.

Chickasaway—Shubuta, Sept. 24.
Union—Piedmont, Sept. 25.

Bognechitto—Bala Chitto, 7 miles east
of Magnolia, Sept. 26.

Yazoo—Bethel, 9 miles west of
Vaughans, Oct. 1.

Calhoun—Banner, Oct. 1.
Sunflower—Refuge, Oct. 2.

Rankin—County—Leesburg, Oct. 3.
Strong River—Galilee, 16 miles east of
Hazelhurst, Oct. 4.

Liberty—Centre Grove, 16 miles east
of Meridian, Oct. 4.

Lawrence—County—Bethel, 3 miles
south of Monticello, Oct. 4.

Chester—Poplar Creek, 4 miles south
of Sibleton, Oct. 4.

Deer Creek—Bethel, 7 miles from Heath-
man, Oct. 7.

Aberdeen—Pleasant Grove, Oct. 7.
Yalobusha—Spring Hill, 3 miles west
of Oakland, Oct. 9.

Central—Jackson, 2nd Church, Oct. 9.
Mississippi—Bethel, Oct. 10.

Pearl Leaf—Bunker Hill, Oct. 11.
Louisville—Plattsburg, 17 miles south
of Louisville, Oct. 11.

Bethlehem—Mt. Vernon, 5 miles south
of Meridian, Oct. 11.

Coldwater—Peach Creek, 9 miles west
of Sardis, Oct. 15.

Carey—Hamburg, Oct. 15.
Kosciusko—Macedonia, 10 miles north
of Kosciusko, Oct. 17.

Fair River—Little Bahala, 8 miles east
of Wesson, Oct. 17.

Tombigbee—Salem, Oct. 18.
Choctaw—Mt. Nelson, Oct. 18.

Trinity—Monta Vista, 16 miles north
of Eupora, Oct. 23.

Harmony—Rocky Point, 14 miles
southeast of Kosciusko, Oct. 24.

We are not able to get the time and
place of meeting of the following Associa-
tions, and request that any brother who
is able to supply the needed information
will kindly send it to us;

Bethel, Ebenezer, Gulf Coast, Hobo-
chitto, Hopewell, Leaf River, Magee's
Creek, New Liberty, Okfubbe, Pearl
River, Red Creek, Salem, Sipsey, Tallala.

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tion unsurpassed, altitude 1500 feet. For handsome catalogue, address

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WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. J. Woods, Secretary, Meridian.

The following amounts have been reported to me for the quarter ending July 1902:

ABERDEEN ASSOCIATION.

Okolona—State missions \$5, home uses 34.49, Orphanage 31.

Earnest Workers, Okolona—State missions \$6, home uses 81.50.

Pontotoc—State missions \$87.90.

ROGUE CHITTO ASSOCIATION: McComb—State missions \$5, home uses 115.85.

CAREY ASSOCIATION: Natchez—Home uses \$105.25, Orphanage 40.25.

CALHOUN ASSOCIATION.

Elam—Home missions \$2, foreign missions 1, home uses 33.10.

CENTRAL ASSOCIATION.

Utica—Home missions \$9.65, foreign missions 16.51, State missions 28.13, home uses 22.50, Orphanage 10. Mississippi College 25, miscellaneous 24.

Terry—Home missions \$2.80, foreign missions 15, home uses 121.65.

Clinton—Home missions \$6, foreign missions 3.35, home missions 11.35, home uses 4.5.

Vicksburg (Calvary) Foreign missions \$2, home uses 10.

First Church, Jackson—Foreign missions \$12.50, home missions 9.59, home uses 6.5, Orphanage 5, sustentation 1, Mississippi College 25, church building and loan fund 2.5.

Second Church, Jackson—Home missions \$0.75, State missions 10, home uses 64.40.

Yazoo City—Foreign missions \$5, State missions 3, home uses 98.40.

Canton—Foreign missions \$10, State missions 5, home uses 37.80, Mississippi College 5.

CHICKASAW ASSOCIATION.

New Albany—Foreign missions \$3, State missions 40, Orphanage 6.

Cherry Creek—State missions \$5.

CHICKASAWHAY ASSOCIATION.

Quitman—Home missions \$6.40, foreign missions 1, Orphanage 18.40.

41st Avenue, Meridian—Foreign missions \$10, home uses 20.

Waynesboro—Foreign missions \$3.20, home uses 2.20, Orphanage 23.

Shubuta—Home missions \$1.50, \$21.25. L. A. and M. S., First Church, Meridian—State missions 2.30, home uses 46.38.

COLUMBUS ASSOCIATION: Starkville—Home missions \$26. O. P. and H. West Point—Home uses \$10, Orphanage 30.30.

Pleahatchie—Home uses \$10.80.

UNION ASSOCIATION: Fellowship—State missions \$5.

YAZOO ASSOCIATION: Greenwood—Home uses \$200. Winona—State missions \$5.

Pickens—Church building and loan \$5.

LEXINGTON—Home uses \$16.65, Mississippi College 5.

Durant—State missions \$1.50, home uses 15.

Lone Pine—Home uses \$29.55. Wm. Carey Society, Meridian—Foreign missions \$70.

BOXES REPORTED.

Oxford \$ 42.50

McComb 80.00

TOTAL FOR ALL PURPOSES.

Home missions \$ 109.97

Foreign missions 234.60

State missions 247.43

Home uses 3,450.09

Orphanage 355.20

Ministerial education 5.00

Sustentation 16.90

Mississippi College 211.25

Church building and loan 7.50

Boxes 122.50

\$4,760.44

Mrs. WM. R. Woods,
Sec'y Cen. Com.

REPORT OF BAND WORK, QUARTER ENDING JULY 1ST.

Crystal Springs—State missions \$0.25, endowment 1, Orphanage 3.50; total \$4.75.

Gloster, First Baptist—Foreign missions \$2.55, home missions 70, home uses 3.20, Orphanage 24.01; total \$30.46.

Hardy—State missions \$3; total \$3.

Meridian, 15th Avenue Church—Foreign missions \$3.80, home uses 1; total \$4.80.

LEBON ASSOCIATION.

Saucier—Home uses \$600, Mississippi College 22.

Hattiesburg—Home uses \$105, Orphanage 30.

Lumberton—Orphanage \$5, Mississippi College 5.

Ellisville—State missions \$60; total \$60.

TOTALS.

Foreign missions \$ 9.05

Home missions 70

State missions 8.25

Frank W. Floyd,

The above signature is on the wrapper of every bottle of the genuine OWENS PINK MIXTURE—the baby's friend from birth until he has his teeth. All druggists.

Endowment	6 00
Home uses	20 40
Orphanage	97 51
\$141.91	
Respectfully,	

MRS. HENRY F. BROACH, JR.
Supt. of Band Work.

TEMPERANCE.

TEMPERANCE.

BY W. H. PATTON.

To the Voters of the Sixth Congressional District.

Mr. Bowers has a record in the Legislature and I don't think you will find him on the right side of any moral question there.

Every whisky man and their sympathies will be for Mr. Bow-

ers and if the moral element di-

vides up between Mr. Hardy and

Mr. Barber, Mr. Bowers will

get the nomination.

W. H. PATTON.

Shubuta, Miss. Aug. 4th, 1902.

I detect alcohol in cider generally when it is twenty-four hours old,—sooner still when the apples are much decayed. Often fermentation begins about as soon as the juice is expressed, both hot weather and advanced decay hastening the process; even when the apples are wholly sound, fermentation usually begins within twenty-four hours after the juice is expressed.—A. M. Hays, M. D., State Assayer Massachusetts.

Cigarette Fiend's Deed.

YOUNG JOHN M'DOWELL TRIES TO KILL HIS FATHER.

Fulton, Ky., July 17.—John McDowell, of Union City, Tenn., while crazed from cigarette smoking attempted to kill his father. The latter tried to overpower him, and finally had to shoot him to get him to drop his weapon. The boy's condition was not fully realized until he appeared with a pistol, and, following a threat, fired at the father. Appreciating the gravity of the situation, and that something must be done, Colonel McDowell fired a shot at his son's lower legs which made a slight wound in the ankle and had the desired effect.

May a Christian Dance.

As the annual holidays approach and the time of winter festivities dawn, this question is

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Botanic Blood Balm for the Blood.

If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.). Especially recommended for old, obstinate, deep-seated cases, cures where all else fails, heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. Druggists: \$1 per large bottle. Sample sent free by writing Blood Balm Co., Atlanta, Ga. Descriptive trouble and free medical advice sent in sealed letter. Medical sent at once, prepaid.

asked by a certain class of worldly-minded, pleasure loving church members, who, deep down in their hearts, would any time rather go to a ball than to a covenant or a prayer meeting.

As pastors we have to answer this question at least annually.

It was once asked of Bob Burdette and he answered it, as he does everything, with a vim, Hear him:

"May a Christian dance? Of course he may. He might lie and swear too; but it would not make him a better Christian. Surely, Christian you may dance; but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christians, dance if you can't live without it. Join hands with Salome Herodias and circle to the left. But don't be surprised if you are taken for a goat."

W. H. PATTON.

Shubuta, Miss. Aug. 4th, 1902.

I. L. T.

Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by the application of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways in the house. Full directions with each cake. Sold everywhere. Made by STANDARD OIL CO.

August 14.

Personal.

—Rev. W. F. Yarborough, minister First Church, is in a meeting with Rev. T. C. Schilling at East Falls.

Judge Geo. Anderson of Vicksburg is to spend the month of August at Monteagle for rest and recuperation.

The enterprising firm of Peacock & White, have just put in a large stock of pianos and organs. Call on them and you can get what you want.

Edward was crowned king of Great Britain on the 9th of August. The whole affair is said to have been one of the most imposing ever witnessed.

Any Mississippi pastor needing good help in the singing department at a revival meeting work, might do well to correspond with Miss Bird Stapp, Vincennes, Miss.

Bro. J. D. Rice has just closed a good meeting at Cascilla. Nine received for baptism, several by letter and the church greatly revived. Bro. C. H. Price assisted in the meeting.

Pastor Leavell has just closed a good meeting at Madison. Dr. Lowry spent the entire week with him, and greatly endeared himself to the people. There were several additions and the church much strengthened.

Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Who don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply a salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

Mr. A. E. Leyley is in correspondence with the Southern Passenger Assn. for reduced rates, to the State Sunday school Convention at Winona, and they will no doubt grant a rate one-third and one-third fare for the round trip, using the certificate plan. All delegates should be sure to obtain from their local Agents, receipts for the amount paid for tickets, otherwise they will not be able to take advantage of reduced rate returning.

Not the least of important things for a boy to learn is that of promptness in every detail. Most boys have to be told to act two or three times before obeying. Water Valley Military Academy lays great stress on this point. A young man is taught to act promptly, to obey command and to do exactly as directed. Military discipline calls for instantaneous and unquestioning obedience. In the school of obedience is learned the lesson of command. For catalogue of Water Valley Military Academy address Col. W. P. Maury, Water Valley, Miss.

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ABLE PAMPHLETEER.

Mr. F. R. Carloss, of Jackson, Miss., Now at Monteagle.

Among the prominent men at Monteagle for the summer is Mr. F. R. Carloss, of Jackson, Miss., the author of several very able pamphlets. Among these is one on "Southern Prosperity," which is one of the most complete and concise statements of the growth and standing of the industrial South ever written. Another, "A Plea for the Veterans' Home," is a very strong argument for the care of the old soldiers and breathes an intense patriotic spirit.—Nashville Banner.

This booklet can be had by ordering from F. R. Carloss, at Monteagle, until September 1st, and afterwards at Jackson, Miss.

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Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.



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